SPECIAL COLLECTIONS

EAST WEST 東西報

THE CHINESE - AMERICAN JOURNAL • PUBLISHED EVERY WEDNESDAY • JANUARY 19, 1972 VOLUME 6, NUMBER 3 • 15 CENTS

Chinatown drive to back US-China ties

A petition drive, aiming at drawing support for the stated objectives of President Richard M. Nixon's forthcoming trip to Peking, was launched yesterday in the Chinese community by a newly formed Chinese-Americans for Better US-China Relations Committee.

The petition reads as follows: We, the undersigned Chinese-Americans, express our sincere desire for peaceful co-existence, cultural exchange and mutual cooperation between the peoples of the U.S. and the People's Republic of China because we are concerned about the future and welfare of the Chinese in the U.S. and the well-being of the peoples of both nations and of the world. We wholeheartedly endorse the stated objectives of President Richard M. Nixon's forthcoming trip to Peking on February 21, which are to seek normalization of relations' between the two nations, to promote friendship between the two peoples and to seek solutions to problems through negotiation. This petition is being circulated to show our support of his wishes and to wish him a successful mission. We further urge the President to include in his delegation Chinese-American representatives to reflect the historical and intimate relation between the two peoples."

The sponsoring committee, represented by a broad cross-section of the Chinese community, is headed by three co-chairmen: Joe Yuey, restaurateur; Gordon Lau, attorney; and Ernest Wong.

The committee lists three major reasons for the petition. First, the committee considers the future of Chinese-Americans and the welfare of the peoples of both countries as "directly related to the US-China relations." The objectives of the trip conform with "the desire of the Chinese-American community for better US-China relations," according to the committee.

Secondly, peaceful coexistence is the only alternative in this nuclear age. To accomplish this, the committee believes that "trade, social, cultural and diplomatic relations be normalized and and the historical friendship" between the two countries be "preserved and enhanced."

Thirdly, the trip to Peking is "most timely" because the relations between the two countries have "significantly improved in the past year while international relations are undergoing rapid changes." In the opinion of the committee, "a strong and friendly relation with the People's Republic of China at this time will help establish a firm foundation for world peace and human progress."

The committee urges active participation of the Chinese community in the drive to show the support of the Chinese community. Copies of the petition are available at 915-A Grant Ave., or from members of the committee.

The petition, according to the committee, will be submitted to President Nixon prior to his departure for Peking on February 21.

Members of the committee are: Sam Ching; Lambert Choy, MSW; Loni Ding; Eileen Dong; Jackson Hu; Him Mark Lai; Tsit-yuen Lam, Ph.D.; J. Q. S. Lee; Mel Lee; Gordon Lew; Atty. Norman Lew; Ed Sue, AIA; Sanford Tom, M.D.; Stanley Tom; L. Ling-chi Wang; Alan S. Wong; Chuck Wong; and Hung-hsi Wu, Ph.D.

Children of China such as these in Shanghai are looking forward to President Nixon's trip to China. The US President will also visit Hangchow after his stay in Peking. (Photo by Patricia Penn for Far East Economic Review).

Interest in Nixon's China trip heavy

Interest in President Nixon's trip to China is heavy in San Francisco Chinatown. The Chinese-Americans for Better US-China Relations Committee is launching a petition to ask that Nixon's entourage include a Chinese-American.

The White House announced last Wednesday that a contingent of 80 American newspapermen, broadcasters and technical personnel will cover Nixon's trip, scheduled for February 21 to 28.

The newsmen's group will thus be about one-third the normal size of a press party covering an overseas Presidential journey. Ronald L. Ziegler, the White House press secretary, said that the Chinese had begun negotiations on the size of the press contingent at a much lower figure and that he was "very pleased" by the agreement reached.

Ziegler, who returned on January 10 from an advance trip to Peking reported that the American advance team had been "successful in completing the necessary technical arrangements" for the trip and that the Chinese had demonstrated a "great professional understanding" of the needs of United States media.

Much practical work remains to be done, and the next five weeks will be busy ones, both in Washington and Peking.

But the signs are that there have been no major hitches and that the way ahead also looks smooth.

At about the time the Americans left Peking, the People's Daily, the mass-circulation organ of the Communist Party, hit the streets with the first photograph it has ever printed of Chinese leaders standing with members of the United States armed forces.

Observers considered it a mark of progress already made that the Chinese should show their top leaders entertaining members of an air force which continues to bomb China's allies in Indochina.

US boosts minority apprentices

A consent decree, aimed at getting 500 more jobs for minority workers in the construction industry, was signed in a federal court here last Wednesday.

U.S. District Judge Robert F. Peckham issued a preliminary injunction in a civil rights case brought by the Department of Justice against operating engineers and contractors associations in highway and heavy construction jobs.

The decree, in which no discrimination was admitted, follows the pattern set in a decree signed in the iron and steel work industries.

Unions and contractors are to actively seek out, hire and train men from minority races. In the apprenticeship program this year in 46 counties of Northern California, 70 per cent of the trainees must be members of minority groups.

RACE BAN COSTS ELKS TAX-EXEMPT STATUS

CHICAGO—Circuit Court Judge Earl Arkiss has upheld revocation of tax-exempt status for the Elks' War Memorial, operated by the Benevolent and Protective Order of Elks, and ordered the fraternal organization to pay $90,000 in back taxes.

Arkiss ruled on December 17 that the property, at 2750 N. Lakeview Ave., was not run for charitable purposes and that in any event the Elks were ineligible for tax-exempt status because their fraternal charter violates the 1970 Illinois constitution's guarantee of freedom from discrimination on the basis of race, color, creed, national ancestry or sex.

The Elks' membership is restricted to male American citizens who are non-Communist and white.

HRC's big push on affirmative action

The expanded effectiveness of the Human Rights Commission in the field of affirmative action in employment dominated its first regular meeting of 1972 last Thursday. Three staff members reported on their work in the past several months aimed at meaningful implementation of the city's non-discrimination ordinance, which the HRC is charged with enforcing.

In one case, Stanley Lim reported that a subcontractor at the Candlestick Park project, the Northwestern Steel Co., charged with non-compliance with the affirmative action agreements that are required for all bidders for city contracts, has been ruled ineligible to submit bids for any city public works jobs for two years.

The five-point charge against the company was filed August 31, 1971, by the HRC staff, and included Northwestern's failure to employ apprentices on the ratio of one for every five journeymen as required, failure to employ minority apprentices living in the city, and failure to hire minority apprentices as it had agreed.

A show cause hearing, before three commissioners, was held at the HRC in October 1971, attended by the owner of the steel firm, Jerry Harris. Lim said that the hearing panel adopted its ruling against the company January 3, 1972, and that city awarding agencies had been notified of its decision.

The firm has 20 days to appeal the finding, but it was reported that Northwestern has been replaced by another steel subcontractor at the Candlestick Park project.

In other contract compliance activity, Gerald Feliciano reported on his work with the 19 San Francisco banks in which the city has deposits of nearly $200 million of taxpayers' money. Since these deposits represent a contractual arrangement, the HRC began in 1971 to request completion by the banks of a basic compliance report, which asks for basic information on employment patterns, hiring, and recruitment practices.

Of the nineteen banks contacted, Feliciano said one has refused to sign an affirmative action agreement (which is proffered to those institutions found deficient in affirmative action), three are presently negotiating the signing of such an agreement, three refused to submit the compliance report, six are still gathering data or are being evaluated, and four are Oriental banks not yet analyzed. Two of the nineteen have been evaluated as having effective affirmative action programs, Security Pacific National and the Chartered Bank of London, Feliciano said.

A third area of contract compliance work was reported by Mrs. Renee M. Thompson—architects and engineers doing work for the city. Meetings that began in October 1971, initiated by the HRC, dealt also with minority on-the-job training requirements of affirmative action. Mrs. Thompson reported that on November 29, 1971, a meeting of firms of architects and engineers agreed to the minimum guidelines of affirmative action. She said also that these guidelines have been submitted to the city architect's office for incorporation into the contracts, both existing and new, for architects and engineers doing business with the city. Mrs. Thompson added, however, that as yet there was no information on how widespread compliance had been.

MINORITY AFFAIRS POST IN SEATTLE

SEATTLE — The Mercer Island School District is seeking a specialist-consultant in minority affairs to promote its multi-ethnic and cultural program, according to Ken Seng (AD 2-1660).

The district hopes the person would also teach dropouts and those experiencing difficulty at high school.

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EDITORIAL

A RELIGIOUS HOLIDAY

Win some, lose some. Not all the issues that we've supported are lost causes.

San Francisco Unified School District Superintendent Thomas A. Shaheen has taken the stand that the Lunar New Year is a religious holiday observe by most Asians. This in effect will allow students, teachers and administrators of Asian descent a day off from school on Chinese New Year.

We can recall our editorials the past two years proposing such an observance.

We believe then and now that Chinese New Year is of religious significance to Chinese throughout the world. The religion of China is not an institutionalized religion as those of the West where rites are conducted in churches or synagogues.

The religion of China is a living thing comprising ethics, customs and traditions as practice in everyday life. It is a combination of many religions, philosophies and civil rites which include Buddhism, Confucianism and Taoism.

The religion of China has been a positive force in preserving Chinese culture throughout the ages and has provided a sense of value for the millions of Chinese.

We would like to give some credit to the students of Galileo who in the past two years did so much to get Chinese New Year on the school calendar as a holiday.. We remember the walkout and the demonstration at the Board of Education followed by the suspension of student body secretary Mei Lan Sam and work counselor Milton Lee.

Then there was the move by Chinese-American civil service employes asking City Hall for a day off on Chinese New Year. The request was denied. It wasn't just a money problem. If all the Chinese took off the same day work at City Hall would grind to a halt.

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Letters to the Editor

CHALLENGING VIEW

Dear Editor:

In a previous letter I congratulated Miss Jade Fong on an article concerning busing. Unfortunately, this time I am writing to challenge her point of view.

It is ironic that the content of Miss Jade Fong's column and the article protesting Charlie Chan's comeback appeared in the same issue (Jan. 5, 1972).

All Chinese Americans react to the aggregated views, judgments, and presuppositions that the Anglo majority makes about them. Some do so by extolling the virtues of our subgroup, our intellectual distinction, social accomplishments, etc. Others, however, respond by using a form of in-jokes deprecating the Chinese culture itself: as, for example, the case of Miss Fong's Chinese jokes, which not only have ridiculed the Chinese American reader but the Chinese culture itself.

Is it not enough that the Anglo society has already laughed at our stereotype for many decades? Do we also have to laugh at ourselves?

The article on the Charlie Chan series reflects the opposite; it reminds us that we should all fight for the Chinese American's social renaissance and de-emphasize our negative self-judgments.

It also demonstrated a counter-assault from our part, an attack upon the aggregated views and judgments of the Anglo society.

I am not, however, trying to assert that all Chinese should become humorless; but merely trying to point out that we should scrutinize closely the direction our humor takes so as not to do ourselves an injustice.

Miss Fong's jokes lowered our already unfortunate image and destroyed the Chinese American's counterattack to the Anglo stereotyping presented in the front page article.

Miss Fong should remember that we should not derogate ourselves. The time for Chinese jokes is over; our parents have been laughed at enough.

It is time to make our ideologies an argument, to stop our complaints and transform them into demands, in order to set our record straight and to clarify historical assertions in order to achieve greater ethnic self-worth.

Michael S. Sam
Los Angeles

TOO MANY MONKEYS AT FUKUOKA ZOO

Zoo officials here complain that they are being given too many monkeys. People who tire of their pets thrust some 200 animals on the zoo each year, one official reported.

TAIWAN TRIP

Dear Editor:

Your readers should know that one of the ten Chinatown leaders who went to Taiwan on a free trip did issue a statement saying that the purposes of the trip were

1. testifying to the fact the Chinese-Americans support the Nationalists regardless of the changing world situation, and
2. bringing back the message of of a progressive Taiwan to the Chinese in America.

The statement was printed in Young China Daily last week.

Philip Lee
Oakland

NEW BOOK

Dear Editor:

Arthur Young, financial advisor to China from 1929 to 1947, has written a book entitled "China's Nation-Building Effort," published by Hoover Institute Press, Stanford University.

This is a very interesting study of the economic and financial steps taken by the Chinese government during the critical decade 1927-37 to build a modern, viable nation.

Young was financial advisor to the Mexican government in 1918 and later to the government of Honduras.

John Fong
San Francisco

TARDY

Dear Editor:

Received my E/W today and, as usual, found that I had already missed another event scheduled before receiving the news. I would prefer your leaving out the information altogether instead of raising my hopes (in this case, it was Alan Wong's slide talk on Jan. 6th —p. 5 of Jan. 5th's E/W!).

Please accept the above as constructive criticism as I find your paper invaluable.

Mrs. William K. Gong
Berkeley

(East/West tries to print news about coming events far enough in advance to inform all of our readers before the event occurs. Sometimes, however, organizations and individuals do not send us their press releases far enough in advance to make this possible, or the event itself is set up at a late date that does not allow for an early notice. Press releases should be sent to our office two weeks in advance of the intended publication date to insure an early notice.

Concerning notice of events that happen on the Thursday following our Wednesday publishing day, we realize, the mail system being what it is, that many of our readers will not receive their issue until Friday, but those individuals who are able to buy their newspaper in Chinatown Wednesday night and Thursday and those who have a speedy mail delivery can benefit from such notice. Thank you for your constructive criticism. We will try to do better in the future. —Ed.)

Quock Ling Lang

Mr. Quock Ling Lang, for 25 years chairman of the administrative board of the Oakland Chinese United Methodist Church, passed on Jan. 16. Funeral service will be held at the church at 2:00 p.m. today. Mr. Lang was 71.

PROVISIONS

(Ed. note: The following is a letter sent to Mr. L. D. Dahms, assistant general manager of planning and public service of Bay Area Rapid Transit.)

Dear Mr. Dahms:

From discussions with Mr. Allen G. Rogers, public information officer, we have learned that the public restrooms in Bay Area Rapid Transit (BART) stations will be locked and accessible only by asking the station manager via telephone and closed circuit television.

What is of grave concern to us is that no provisions have been made for the non-English-speaking public. BART will be serving an area that has a high proportion of Spanish-, Chinese- and Japanese-speaking residents, who will not be able to communicate their direct needs to the station manager.

Perhaps multi-lingual signs can be posted, and multi-lingual station managers hired. Or, another solution might be to leave the restrooms open, and have guards and matrons. We do not presume to have the answer, but some provision must be made for your non-English-speaking patrons.

Sincerely,

Ray Okamura,
Chairman,
Bay Area Chapter of the Japanese American Citizens League
Berkeley

FONG BILL ON VD INSTRUCTION

SACRAMENTO — Assemblywoman March Fong last week introduced a bill which will ease current restriction on the teaching of venereal disease instruction in California public schools. The bill is essentially the same as her 1971 bill, AB 950, which passed both houses of the legislature but was vetoed by Governor Reagan. His veto created a statewide controversy on VD education.

The bill would exempt the teaching of information about venereal disease from the 1969 Sex Education Act, which was authored by Congressman John Schmitz of Orange County (who in 1969 was a state senator). Assemblywoman Fong charged that the Schmitz Act "was designed to discourage sex education. Whatever one may feel about that, the Act (Sec. 8506 of the Education Code) has effectively prevented the teaching of factual information about venereal diseases in most school districts—even though we are in the midst of a pandemic."

HK DRIVES FOR EAST EUROPE TRADE

HONG KONG — The Crown Colony plans to launch an all-out trade drive in Eastern Europe, according to the Trade Department Council's program for 1972-73 just released.

It explained that the move was based on the continuing need to find new markets and followed from the increase in demand for light consumer goods in Comecon countries. At present Hong Kong is having trouble with U.S., British and Canadian trade restrictions.

WHAT IT IS

By JERRY LEE

Sometimes things happen that make you stop. And think. And if you get that far and if it really bothers you as it did me, you may wonder why.

Something happened last week. I could say to me, but whatever fear, concern, or hurt I felt, a very dear friend of mine felt it a million times more. Because, you see, it happened to him. And when it happened to him, it happened to me. And it happened to everyone else who knew him, loved him, and cared.

But everything is all right now. I guess the best thing about the present is the future. And the future is as positive as the look in the eyes and the sound in the voice of Rodney Fong, my friend.

The news is that he was hurt in a ear accident just north of here, wherever "here" is now. Because the lesson is that "there" is never too far away.

If you could have sensed how my heard pounded against the inner walls of my chest as I waited to see you, Rod, you really would have known how we all felt about you.

You'll get better, Rod. Soon. As the saying goes, "You can't keep a good man down." And since that's the case, I figure you'll be up before I even finish composing this sentence. And we'll be back to see you again. Soon. That's a promise, too.

☆ ☆ ☆ ☆

One of the things I've picked up in recent weeks is a wealth in stories behind things we do and just stories about why things are the way they are. A story told to me by Walt Louie concerns Chinese rice bowls and how that little ring of porcelain originated on the bottom. I've tried to season it up a bit so that it would be a little bit more interesting, but there's not much I can do to save it. This is one dish that you won't be able to say, "That's some-a spicy rice bowl!"

Anyway, as the story goes, there was once this powerful Mandarin in ancient China who was rough and tough. That's the way he liked his subjects too. That is until there came a very beautiful, but frail princess into his life. (Women somehow always manage to get into people's lives and mess thing up. . . . But, in this case . . .)

After that terrific lead-on, it just so happens that this princess was the Mandarin's daughter. And there isn't much we could do with that, except to tell you that the Mandarin loved his daughter very much.

Remember, up until this time, China had rice bowls all right, but the distinctive ring on the bottom had not been developed yet, and Chinese left and right were burning their fingers when they lifted the bowls to their mouths to eat. This is still keeping in line with the Mandarin's theory of being rough and tough.

At any rate, the Mandarin's beautiful, but frail, daughter couldn't take it, and so, guess what? Well, as you may have already suspected, the Mandarin simply assigned all the scholars in the land to develop a way to eat rice in bowls without burning your fingers.

And "guess what?" again. Right. They developed that extra round extension of porcelain at the bottom of Chinese rice bowls. Look any time and you'll find it.

After I gave Walt a real dumb look (that's the pathetic end of the story, by the way), I told him I wouldn't believe it until I saw it, and, as I turned the bowl over to look, a bowlful of rice fell right in my lap.

☆ ☆ ☆ ☆

Hey, did you ever wonder why they tip the top of teapots at Chinese restaurants when you want more hot water? Well, while at such an eatery, recently moved, in L.A.'s New Chinatown two weeks ago, Richard Fong narrated such a story to me.

As the legend goes, a Chinese scholar type used to be very attached to little birdies, and since he had this affection or obsession, as the case may be, he used to take them with him wherever he went. One time, as he was going out to eat, he put one of his feathered friends in a teapot and carried him into the restaurant with him. As fate would have it, his waiter turned out to be one of the few that are friendly, cordial, and helpful—so helpful, in fact, that he quickly sensed that his patron needed more hot water in his teapot. In other words, he filled the pot with hot water, bird and all. You can imagine what happened to the poor little bird.

Since that time, it has been the custom to tip the lid of the teapot to assist the waiter in peeking into the pot to make sure there aren't any little birdies hopping around in there. And by golly, when I tipped the lid, the waiter came by and peered extra carefully into our pot before he filled it up!

The strange part is, when I casually mentioned that he needn't worry since there wasn't any bird, he gave us the weirdest look. Must be my accent.

DIRECTOR, WORKERS SOUGHT BY COO

LOS ANGELES — The Council of Oriental Organizations has announced that applications are presently being accepted for project director of the Oriental Service Center. Qualified personnel are also being sought for neighborhood workers in the Filipino, Chinese, and Thai communities.

The project director must have direct work experience in administration organization and in helping newcomers in using health, welfare, employment and educational resources in the community. Applicants should have at least a college degree in social science, be bilingual, possess a California driver's license, and must have the ability to work with low-income people and understand culture and problems of newcomers. The salary ranges from $825 to $900.

Neighborhood workers must read, write, and speak English and one of the Oriental languages, and have the motivation and potential for engaging in the helping process. The applicant must also have a California driver's license. Salary range is $400 to $500.

Applications are also open for a clerk-typist to perform clerical duties. Applicants must be able to type at least 40 words per minute and have a basic knowledge of standard office procedure. Salary range is $350 to $450.

Further information may be obtained by contacting Joe Abella, acting program director, at the Oriental Service Center, 1215 S. Flower St., Los Angeles, or by calling (213) 748-6171. Last day for applications is Monday, Jan. 24.

MALAYSIA TO BUILD BIG GAMING RESORT

KUALA LUMPUR — Frank Mileti, who operates the only casino in Malaysia, recently announced plans for a major gambling resort on Pulau Oman, 85 miles north of Singapore.

The island was the film location of the Hollywood production "South Pacific."

The project is expected to be completed by June. Fifty-one per cent of it will be owned by the state government and the rest by Mileti's company.

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SF MED CENTER SEEKS ASIANS

The San Francisco Medical Center of the University of California announced an employment opportunity for communications attendant in the center's telephone exchange office last week. Previous experience is desirable, but not necessary. Special efforts are being made to recruit and hire Asian-Americans in this department as part of the university's affirmative action goal.

Interested individuals may call Miss Irene Holland, communications supervisor, at 666-1581 for additional information. The San Francisco Medical Center is located at Third Avenue and Parnassus in San Francisco. The university is an equal opportunity employer. All positions are non-civil service; however, employees receive all of the fringe benefits of University of California employment, including insurance, retirement, vacation and sick leave, etc.

PICKPOCKETS ACTIVE ON BUS

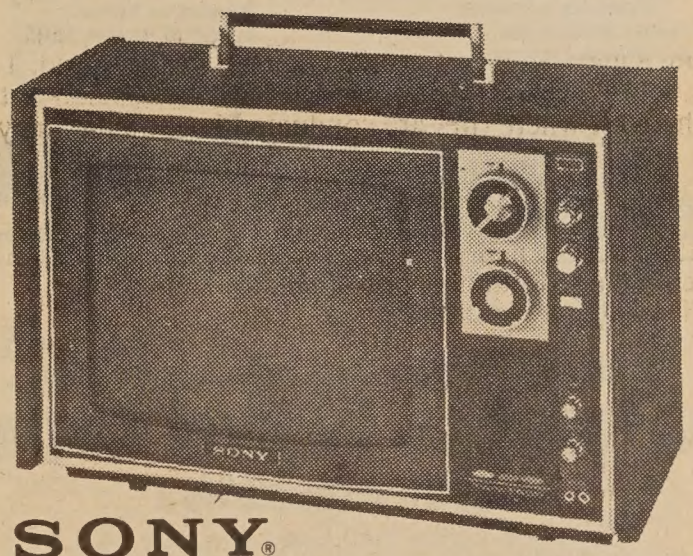
Hang on to your wallet or purse at all times while riding the bus. Last Thursday afternoon at three, Wong Sing rode on the No. 22 line. At the corner of Sutter and Fillmore, he was jostled by three girls.

Later, he discovered his wallet, which contained $80, had vanished.

A North Beach housewife, a passenger on the northbound No. 30 bus, reported to police last Wednesday that three male youths were getting off at the corner of Stockton and Pacific streets. One of them snatched her purse. It contained $35. The trio disappeared in the crowded street.

Seventy-five year old Chang Mow climbed on the No. 30 bus at Broadway and Stockton last Friday noon. When he alighted at Market Street he discovered his wallet, which contained $70, was missing.

COLOR BRIGHT... COLOR RIGHT.



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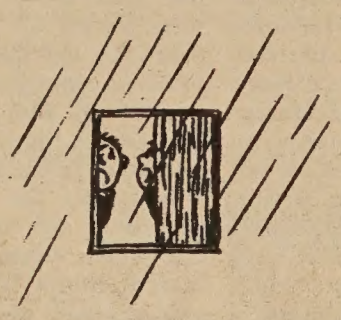
"Now it's raining!" I told you so.



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MAYORS TO ATTEND BAY CHINESE DINNER

The South Bay Chinese Club will have a Chinese New Year potluck dinner in Fremont on January 28th. Among the guests will be the mayor of Fremont and the mayor of Newark. Chinese artifacts and plants will be some of the items of interest on display at the dinner that is being planned by the social committee members and its chairman, Mrs. Richard Yee.

The Club has donated Christmas baskets to a Chinese family in Oakland, and to Cameron House for distribution to families in San Francisco.

Robert V. Y. Lee of Fremont is the president of the South Bay Chinese Club. Membership in this organization is open to interested residents in the Bay Area.

FILMMAKER SEEKS ELLIS IMMIGRANTS

A film production company based in Mill Valley, Korty Films Inc., has been commissioned to make a film on the restoration of WPA murals at Ellis Island in New York and on the immigrants who passed through that facility.

John Korty, the producer-director of the film, is looking for foreign-born Americans who came through Ellis Island or through immigration centers elsewhere in the U.S. and who have interesting stories and/or photographs of their experiences. Those interested in sharing these reminiscences by means of tape-recorded interviews are invited to call Mrs. Kenefict at 383-6900 to arrange an appointment.

OLDEST WEST COAST CHINESE CELEBRATES 104 TH BIRTHDAY

A 103-year-old Chinese man who came to San Francisco before there was even a city of Oakland, will celebrate his 104th birthday on the first day of February. Needless to say, Charlie Sam Wong, who was born in 1868, is the oldest living Chinese resident on the West Coast.

Wong first saw San Francisco Bay when he arrived in S.F. from his home town of Canton, China, on a clipper ship in 1884. That initial encounter with the West occurred for Wong at the ripe age of 16, accompanied by not much more than a few worldly belongings and dear old dad.

Almost immediately he went to Arizona to take his place on the frontier as a dishwasher at an army post.

More recently, Wong was honored at a banquet at the Oakland Chinese Senior Citizens Center. But the journey has led him into such cities as Seattle, San Francisco, Billings, Los Angeles, and Boise—all as a cook. His latest stop is Oakland, but it actually isn't that late. He arrived in Oakland before they had a City Hall there.

Wong hasn't spent all his time in the States, though. He took time out to go back to Canton to take a wife. They had two sons but he's outlived both of them by decades.

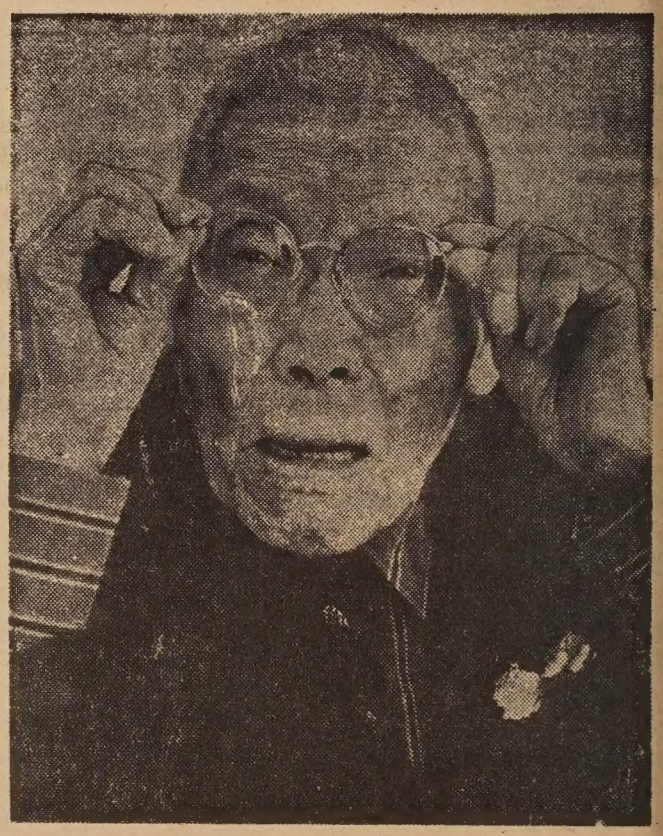
The oldest person at the Oakland rest home where he's lived for the past four years, Wong still is one who goes to the Baptist Church every Sunday and takes long walks daily, often returning with a good share of groceries.

At a recent checkup, hospital doctors were astonished at his vitality and overall good condition.

Wong says that he usually takes a little bit of wine before bedtime every night, but claims he's never smoked and has never even touched whisky.

"Whisky not good for you," he explains, wrinkling his nose.

Besides that, he thinks regular Chinese herb potions account for his longevity. It must work.



CHARLIE SAM WONG PEERS INTO 1972

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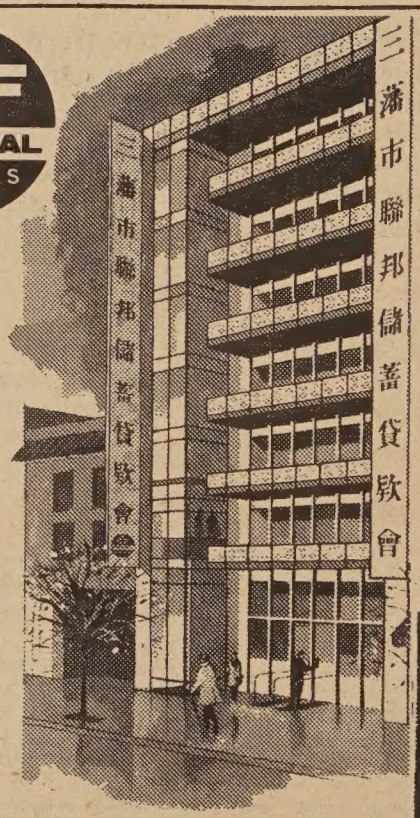

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By Jade Fong

BACK TO SERIOUS BUSINESS . . . since my loyal friends and faithful readers have indicated to me that they didn't think my funny column of the new year was funny at all. I have no reason to doubt their sincerity. So . . . so much for trying to cheer everyone up. But for an encore, my friends did like this one: "People come to the Golden Mountains and 'fat choy' (to become rich), I come and 'fat mo' (to rot)."

And the serious business of this week is Asian American publications, such as *Roots: An Asian American Reader, Chinese Argonauts, Aion* no. 2, *Asian Women*, and *Bridge* no. 2. There's a lot of heavy reading here for anyone who's interested in Asian American studies.

Roots . . . is a UCLA Asian American Studies Center publication that attempts to understand the identity problem of Asian Americans. It is divided into three sections—Identity, History, and Community—and within each section there is space for Japanese, Chinese, and Filipinos to speak out about their problems. Of particular interest is a study on interracial dating among Chinese Americans, the mass media's image of Asian Americans, and Asian Americans' personal experiences in the army and relocation camps. The publication is well worth the $5 in that it brings together much of the thoughts and feelings reflected in the writings of Asian Americans today.

Chinese Argonauts: An Anthology of the Chinese Contribution to the Historical Development of Santa Clara County . . . although an amateurish publication by college students, does offer some information about the Chinese' involvement in such industries as the cannery, meat markets, railroad, quicksilver mines, and flowers. There are also articles on the San Jose Joss House and the Ming Quong Home for Orphans. Not very interesting writing, but if you need information on these subjects, here's one possible source.

Aion no. 2 . . . is dedicated to Francis Oka, poet and philosopher and co-founder of *Aion*, who died in 1970. The new enlarged format is attractive. The second issue includes poems by Francis Oka, and two short stories—"Homecoming," by Toshio Morio, which movingly describes a mother's love and pity for her injured son returned from the war, and "Aunt Tsia Lies Dying," by Jeff Chan, which recounts a nephew's remembrances of his aunt's earlier days in San Francisco Chinatown. There are also articles on the Vietnam war, Pat Sumi and her work with American GIs, Tiao Yu Tai, and a photographic essay on the relocation of the Japanese in America during World War II. There's been a long wait since the first issue of *Aion*, but it's good to see it on the stands again.

Asian Women . . . speaks out, contrary to the stereotype image of the silent, passive Asian woman, and contrary to the current women's lib writings, the writing of this publication is not anti-male, but anti-traditional Asian female role. There are two articles that attempt to bridge the gap between the traditional Chinese mother and the new liberated Asian woman. In both cases, the mother is not rejected, but accepted for what she is because of her past experiences and upbringing; and in both cases, there is an honest attempt to make the mother understand why the daughters are and must insist on being different:

"I try to bridge the gap which America has brought between us. I know she understands American life, but she is very alienated from the effects America has on her children.

"I know she cannot understand this but I want to say to her:

Your children are not your children.
They are the sons and daughters of Life's longing for itself.
They come through you but not from you.
And though they are with you, yet they belong not to you.
You may give them your love but not your thoughts.
For they have their own thoughts.
You may house their bodies but not their souls,
For their souls dwell in the house of tomorrow, which you cannot visit, not even in your dreams.
You may strive to be like them, but seek not to make them like you.
For life goes not backward nor tarries with yesterday.
You are the bows from which your children as living arrows are sent forth.
The archer sees the mark upon the path of the infinite, and He bends you with His might that His arrows may go swift and far.
Let your bending in the archer's hand be for gladness;
For even as He loves the arrow that flies, so He loves also the bow that is stable. (—Gibran)"

There are also articles on Chinese prostitutes of early days, the effect of the concentration camp on the Asian family, the Chinese

(Continued on page 9)

HENRY AWA WONG, MAYOR OF CHINATOWN

HAWAII — The "unofficial mayor of Honolulu Chinatown" for 50 years was "officially" inaugurated last week in a ceremony at the Hawaii State Capitol.

Hawaii governor John A. Burns presided at the ceremony that gave Henry Awa Wong, a 76-year-old entrepreneur, businessman, and restaurateur, the title "Mayor of Chinatown." He had previously received the unofficial title in the 1920s from the then mayor John H. Wilson.

Wong was presented with a plaque and a proclamation that named him a "shining example" of a civic leader and a distinguished citizen.

In a return statement read by his son, David, Wong called the governor "one of our greatest, if not the greatest" governor of Hawaii. Wong could not give a speech himself because he is under strict doctor's orders not to strain his voice or his energy.

Wong was born in Waikiki just before the turn of the century. His father, a Chinese immigrant, grew bananas for a living in the swampy land of Waikiki. Tiring of that, the older Wong moved his family to Kauai and opened a general store in Hanapepe.

When young Henry was old enough to work, he started as a drygoods clerk in a department store in Waimea, Kauai. He was rapidly promoted to head clerk and buyer, but decided to come to Honolulu.

Shortly after World War I he opened Honolulu's first five and dime store—Kam Variety Store—in partnership with C. Kam Moon.

Since then, Wong has led the life a dedicated businessman should. His career has included tenures as senior vice president of Liberty Bank, president and general manager of Wo Far Ltd., United Investment Ltd., and Pacific Insurance Co., director of Kalalaua Investment Co. and Kona Land Investment, and president of the United Chinese Society and the Chinese Chamber of Commerce.

In 1967 the elder Wong officially retired as president and general manager of Wo Fat Ltd., his last major business enterprise.

His son David manages the restaurant now but his father still calls each morning and afternoon "to make sure everything is running smoothly."

"This is his home," said David. "If he could, he would be here every day."

BUDDY CHOY HEADS CHINESE DEMO CLUB

Buddy Choy has taken over the gavel as president of the Chinese Democratic Club from Gimmy Park Li. Miss Park Li will serve as vice president along with Dennis A. Lee.

Other officers are: secretary, Alan Wong; treasurer, Audrey Chan; parliamentarian, Patricia Mar; auditor, Henry Murray; auditor, Paul Romano; Chinese secretary, Joe Yuey.

The club's annual fund-raiser is the Chinese New Year's banquet. It will be held at Louie's of Grant Avenue on Saturday, Feb. 26, the night of the New Year parade, at 8:30. Tickets are $10 per person or $90 for a table of ten.

LUNAR NEW YEAR HOLIDAY FOR ASIANS

Asian teachers and students in the Unified School District will get off on Chinese New Year on Feb. 15.

Superintendent of Schools Thomas A. Shaheen has taken the position that the Lunar New Year (Chinese New Year) is of religious significance to many individuals of Asian ancestry.

Certificated employees of Asian ancestry may take the day off along with students who wish to observe the occasion.

The San Francisco Unified School District provides for absence with pay, not to exceed two days, to certificated employees for the observance of subscribed holy days of any religious faith.

13 VIE FOR NARCISSUS TITLE

HONOLULU—Thirteen wahines are entered in the 23rd annual Narcissus Festival. One of them will be named Narcissus Queen at the January 29 pageant sponsored by the Honolulu Chinese Chamber of Commerce.

Miss Narcissus will reign over the Chinese New Year festivities, which will include a fashion show at the Hawaiian Village Coral Ballroom on February 19.

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Heaven and humanity

By Yang Ming-che

(Continued)

Investigation of Things—"To investigate things in order to understand principle to the utmost does not require the investigation of all things in the world. One has only to investigate the principle in one thing or one event exhaustively and the principle in other things or events can then be inferred. For example, when we talk about filial piety, we must find out what constitutes filial piety. If principle cannot be exhaustively understood in one event, investigate another. One may begin with either the easiest or the most difficult, depending on one's capacity. There are thousands of tracks and paths to the capital, yet one can enter if he has found just one way. Principle can be exhaustively understood in this way because all things share the same principle. Even the most insignificant of things and events have principle.

"Someone asked what the first step was in the art of moral cultivation.

"Answer: The first thing to rectify is the heart and make the will sincere. The sincerity of the will depends upon the extension of knowledge and the extension of knowledge depends upon the investigation of things. The word *ko* (investigate) means to arrive, as in saying: 'The spirits of imperial progenitors have arrived'. There is principle in everything, and one must investigate principle to the utmost. There are many ways of doing this. One way is to read about and discuss truth and principles. Another way is to talk about people and events of the past and present, and to distinguish which are right and which wrong. Still another way is to handle affairs and settle them in the proper way. All these are ways to investigate the principle of things exhaustively.

"To investigate principle to the utmost does not mean that it is necessary to investigate the principle of all things to the utmost or that principle can be understood merely by investigating one particular principle. It means that if one investigates more and more, one will naturally come to understand principle.

"Question: Do observation of things and self-examination mean returning to the self to seek principles after these have been discovered in things?

"Answer: You do not have to say that. Things and the self are governed by the same principle. If you understand one, you understand the other, for truth within and truth without are identical. In its magnitude it reaches the height of heaven and the depth of earth, but in its refinement it constitutes the reason for being of every single thing. The student should appreciate both.

"Question: In the extension of knowledge, how about seeking first of all the four beginnings (of humanity, righteousness, decorum and wisdom)?

"Answer: To seek in our own nature and feelings is indeed to be concerned with our moral life. But every blade of grass and every tree possesses a principle which should be examined. A thing is an event. If the principles underlying all events are investigated to the utmost, there is nothing that cannot be understood. If one extends knowledge to the utmost, one will have wisdom. Having wisdom, one can then make choices. The investigation of principle

董江漸 部一卷圖畫無山溪

to the utmost, the complete development of human nature and the fulfillment of destiny are one and only one. As principle is exhaustively investigated, our nature is completely developed, and as our nature is completely developed, our destiny is fulfilled."

Criticism of Buddhism and Taoism—"The doctrines of Buddhism are not worthy of matching the doctrines of our sage. One need only compare them, and having observed that they are different, leave Buddhism well enough alone. If one tries to investigate all its theories, it is probably an impossible task, for before one has done that, the preoccupation will already have transformed him into a Buddhist. But let us take a look at Buddhism from its practice. In deserting his father and leaving his family, the Buddha severed all human relationships. It was merely for himself that he lived alone in the forest. Such a person should not be allowed in any community. Generally speaking, he did to others what he himself despised. Such is not the mind of the sage, nor is it the mind of a gentleman. The Buddhists themselves will not abide by the principles of the relationship between ruler and minister, between father and son, and between husband and wife, and criticize others for not doing as they do. They leave these human relationships to others and have nothing to do with them, setting themselves apart as a special class. If this is the way to lead the people, it will be the end of the human race. As to their discourse on principle and the nature of things, it is primarily in terms of life and death. Their feelings are based on love of life and fear of death. This is selfishness.

"You cannot say that the teachings of the Buddhists are ignorant, for actually they are quite profound. But essentially speaking, they can finally be reduced to a pattern of selfishness. Why do we say this? In the world there cannot be birth without death or joy without sorrow. But wherever the Buddhists go, they always want to pervert this truth and preach the elimination of birth and death and the neutralization of joy and sorrow. In the final analysis this is nothing but self-interest. The teachings of the Taoists even carry with them an element of treachery, as evidenced in their sayings that the purpose of giving is to take away and the purpose of opening is to close. Furthermore, their general intention is to fool the people and be wise themselves. When the First Emperor of Ch'in fooled his people, his tricks probably were derived from the Taoists.

"The Buddhists advocate the renunciation o family and the world. Fundamentally, the family not be renounced. Let us say that it can, how when the Buddhists refuse to recognize their pa as parents and run away. But how can a perso cape from the world? Only when a person no lo stands under heaven or upon the earth is he ab forsake the world. But while he continues to when thirsty and eat when hungry, he still stands u heaven and sets his feet on earth."

Chu Hsi (1130-1230) carried forward the th ing of Ch'eng Yi and other Neo-Confucianist Sung. He was one of the greatest and most dili scholars in Chinese history. He wrote comment on most of the Confucian Classics, condensed Ssu Kuang's history of China, taught influentially at school in the White Deer Grotto, took an interes politics, education and agriculture, and carried o extensive correspondence. His orderly thought humanistic rather than scientific, although it car thought of as tending more in the direction of sci than most of his predecessors.

Chu had a strong influence on later thin through his commentaries on the *Analects, G Learning, Mean* and *Mencius*, which he was the to put on a pedestal as the essential Confucian t Subsequently these texts and his commentaries bec the basis for civil service examinations and thus official orthodoxy from the 14th to the 20th cent In Korea and Japan, his writings were accepted as most complete and authoritative expression of fucianism.

The Chu genius was of analysis and synth He put concepts together and then restated them new clarity and coherence. He was more precise those who had gone before in his definitions of Great Ultimate, principle (*li*), material-force (*c* human nature and the mind. Because he drew heavily upon Ch'eng Yi, his philosophy is know the Ch'eng-Chu school and also School of Princ

Chu held that there is an immaterial, immut principle inherent to all things and that this gives t form and makes up their essence. It follows that is rational and that his nature is essentially good. mind is one with that of the universe and can e into all things and understand their principles. Hsi took from Ch'eng Yi a belief in the perfectab of man through an overcoming of the inequities ari from his physical endowment. Study of principles self-cultivation could bring man into conformity the principles governing his conduct. Chu mainta that this process would lead to enlightenment and attainment of sagehood.

However, learning had to be accompanied moral discipline. Chu was investigating conduct, man relations, political problems, etc. The indivi needed to have knowledge of the literature in w principles are revealed (as the Classics and histor plus an ethical sense that would lead to the deve ment of his *jen* (humanity or benevolence). *Jen* is way by which man overcomes selfishness bias, and enters into things so as to ider with them. In so doing, he unites himself with the versal mind, which is an expression of love and c tivity. As Confucius said, *jen* is the essence of n Chu held that it is also the cosmic principle that cre and embraces all things. Chu Hsi affirms the realit things. He emphasizes the Confucian tradition scholarship and negates Buddhist metaphysics.

(To be continued)

FORUM

Education is a most political affair

By JOHN LUM

Before one can talk with any ntelligence about education and Asian-Americans, certain perspec-ives should be kept in mind.

Education is one of the most horoughly political affairs in the ife of any community. More pub-ic money is spent on education han on any other single state and ocal governmental function. School boards are elected or ap-pointed through a highly political process. Contents and types of course offerings are often subject o public scrutiny. The cost, size, ooks, location, and facilities of school buildings are frequently natters of political controversy. Decisions to hire, to decentralize control, change boundaries, accord collective bargaining rights to eacher groups, and establish com-pensatory programs are political, oo. All these involve the distribu-ion of social values and of re-ources (money, in particular).

Although there are varying defi-nitions of politics, there is general agreement that politics refers to he ways which social values and esources are allocated. Any gov-ernmental process involving bind-ng decisions on public matters is of a political nature.

The acknowledgement and reali-ation that politics and education re linked introduces something else of relevance—power. The concepts of politics and power are nseparable. If political processes allocate values and resources, then he exercising and distributing of power determines who gets what, when, and how. Talking about politics is talking about power. A person has power when he can get someone to do something which hat someone would not otherwise do.

To identify power relationships with any degree of accuracy, it is necessary to find out who the "actors" are. Which individuals, groups, or coalitions become in-olved *and prevail* in deciding educational policies? Under which onditions and upon what occa-ions will these actors move? What trategies, procedures, and tech-niques will they use? These are he principal questions. They an-wer not only who possess educa-ional power, but also when they xercise it.

It must be remembered that the eal decision-makers in the politics f education are people who are uccessful in getting their way in chool issues and policies.

What Asian-Americans are really aying when they do not have nough of this type of course, that ype of certificated personnel, or hose kinds of facilities, is that hey have little or no power.

Power is a one-way street in that is not handed to anyone gratui-ously. It must be earned. Masses f people studying hard and work-ng industriously *only* will hardly cquire the acceptance, let alone he dissemination, of their values, udgments, and perceptions in ducation.

Translated into the simplest erms and lowest common denom-nator, failure to recognize and to act effectively on the above discussion has resulted in the following educational setbacks for Asian-Americans:

—indiscriminate dumping of rejected administrators and teachers on Chinatown schools;

—school system failure to promote a single Asian-American in the last seven lower-echelon administrative appointments;

—no say in the hiring of a desired consultant for the Chinese Bilingual Office;

—no say in the choice of a Chinese Board of Education member;

—loss of the Bilingual Director's position although it was promised to the Asian-Americans; and

—school system failure to grant a leave to a Chinese administrator although leaves were granted to others for similar reasons.

To be sure, there have been other setbacks this semester; the above list is incomplete. How long these setbacks will continue will depend on Asian-American recognition and continued action upon the discussion previously set forth.

* * *

Meanwhile, some far-reaching action on the federal scene may provide a measure of relief for the beleaguered Asian-Americans. President Nixon wants to slim down the 318,000 federal establishment in D.C. His idea is to ship out decision-makers and programs to ten regional sub-capitals. This "back-to-the-people" plan will hopefully bolster state and local governments.

Plans call for mid-level public brass (federal, state, and local) to work in close liaison through Federal Executive Boards (FEBs) now located in the 25 largest cities. The FEBs already meet regularly, usually for lunch. Make no mistake, though, the FEBs are key to government cooperation. They

will represent *the government* in their areas. They will soon get Washington orders to draft and to use top local experts. State and local employees who work well with the FEBs may find tempting federal jobs offered to them.

To date, FEBs have operated in the fields of consumer protection and environmental quality; but it is only a matter of time when they will invade the field of education. The word is out that Asian-Americans will be sought out in the sub-capital of San Francisco. Perhaps talented Asian-Americans will not have to go begging so much any more to the insensitive decision-makers in City Hall and in the San Francisco school system.

* * *

The March 17-18 convention of the California Association of Teachers of English to Speakers of Other Languages (CATESOL) will emphasize English language programs for Chinese. Two Saturday sessions have been set aside for the Chinese. Ideas as to what should be in those two sessions should be sent immediately to:

CATESOL Convention
Chairman
1530 O'Farrell St., No. 3
San Francisco, CA 94115.

A booth will be set aside for the Chinese, where video-tapes and curricular materials will be displayed. Mr. Larry Lew and Mrs. Loni Ding have already offered their help in showing a portion of KPIX's "Sut Yung Ying Yee."

* * *

By now most E/W readers know of the photo exhibit by the California Historical Society on the infamous Executive Order 9066. Well, the CHS has come up with another fine exhibit—"The Months in Waiting"—by Henry Sugimoto. This exhibit will feature Sugimoto's art murals of the Japanese American relocation camps, 1942-1945.

Why is mention made of these? Simply this. These two exhibits present rare opportunities for making Asian-American curriculum studies live, meaningful, and relevant. The San Francisco school system can, if its members use a little imagination, offer its teachers in-service credit for their making up lesson plans and field trips on these exhibits. Furthermore, individual teachers could assign extra-credit field work for their students who may want to do a project on them. Social studies, English, and art teachers and students stand to benefit from these convenient sources.

Oh, yes. Sugimoto's exhibition will be at the California Historical Society's headquarters, corner of Jackson and Laguna, February 1 to March 31.

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SAC'TO DEVELOPERS OPEN NEW OFFICE

SACRAMENTO — Valley Developers has opened an office in the Executive Suite at 2110 K St., it was announced by Kidder-Finger, Inc., commercial-industrial realtors.

Frank and Key Lim are the owners of the company, which is engaged in real estate development and specializes in apartments and commercial shopping centers.

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ASIAN-AMERICAN AUTHORS, edited by Kai-yu Hsu . $2.00
a collection of stories and poems that seek to express the Asian-American experience. Divided into three sections: *Chinese-American Literature, Japanese-American Literature,* and *Filipino-American Literature.*

ROOTS: AN ASIAN-AMERICAN READER
edited by Amy Tachiki $5.00
written by and for Asian-Americans, this anthology which is divided into the sections of *Identity, History* and *Community* reflects the past four years' growth of interest in critical examination and interpretation of the Asian experience in America. The section *Community* presents some ways in which Asian-Americans are working to solve the problems of our community.

★OTHER BOOKS OF INTEREST:
THE ASIAN IN THE WEST, by Stanford Lyman $4.50
THE CHINESE ROAD TO SOCIALISM, by Wheelwright $2.95
MAO, GREAT LIVES OBSERVED, by Jerome Chen $1.95
AWAY WITH ALL PESTS, by J. S. Horn $2.45
AMERICA'S ASIA, edited by Friedman $2.45
ASIA TODAY, by Han Suyin $1.95

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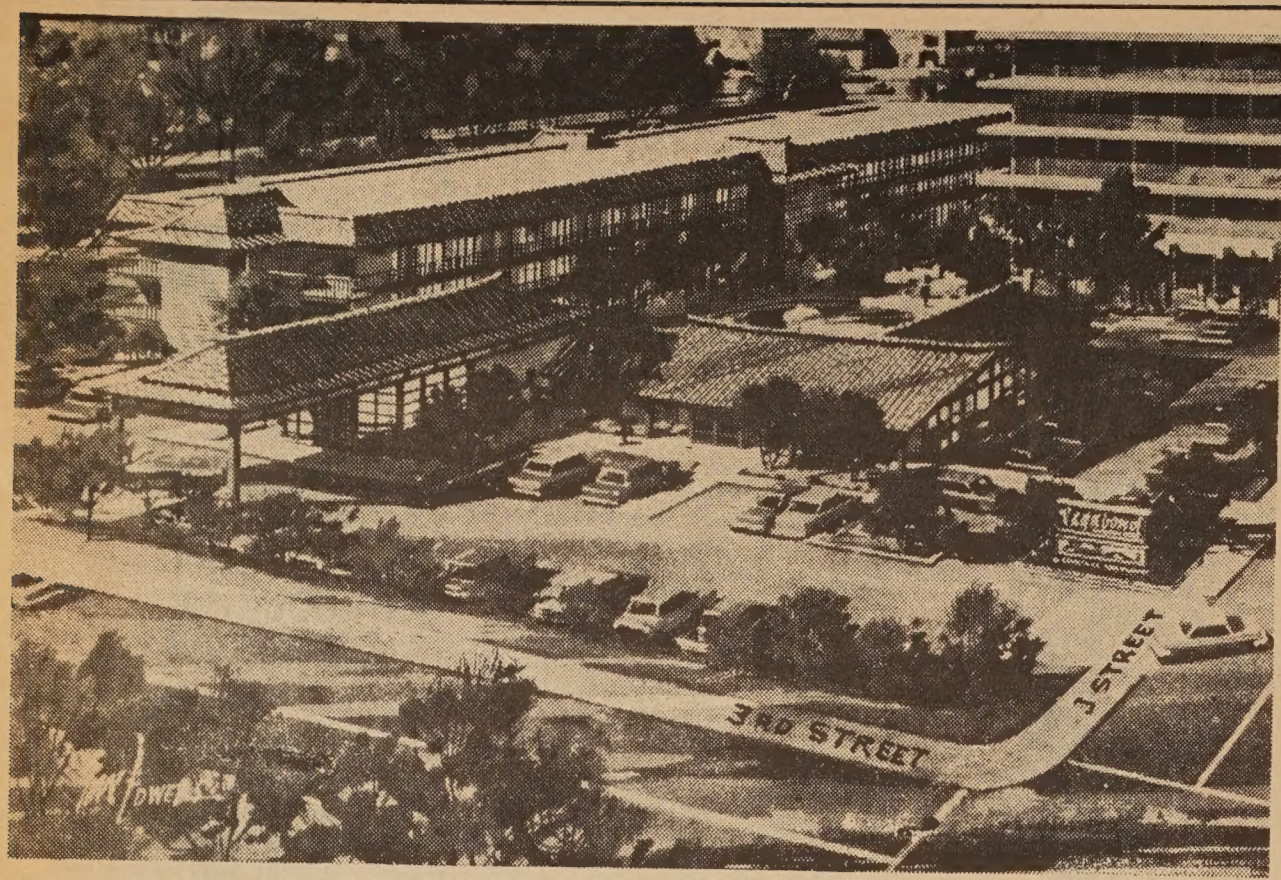


The Sacramento Redevelopment Agency has unanimously approved a proposal for a 108-unit Vagabond Motor Hotel on the western end of the Sacramento Chinatown Mall, on Third Street between I and J streets. The three-story structure would wrap around the 12-story Wong Building, now under construction, and its landscaping would tie in with the Chinatown Mall. Total cost of the project is estimated at $1.5 million.

GET EDUCATED!!!

The following is a partial list of courses being offered in the Bay Area:

ART

Techniques of Chinese Brush Painting 803. At UC Extension, 355 Kroeber Hall, Berkeley. Thursdays, 7–9:30 p.m., Feb. 10 to Apr. 13; taught by Shiou-jang Hsieh, B.A., artist. Techniques of brush strokes and methods of blending ink and colors. Students begin painting individual objects such as flowers, birds, insects, fish, etc., and are guided to higher degrees of skill in composition. No previous training required. Enrollment limited; fee $45.

Chinese Brush Painting. At the Chinatown YMCA at 965 Clay, S.F. Two classes offered on Tuesdays, 1–3 p.m. and 7–9 p.m. Course taught by Magdalene Fu began Jan. 18, will run seven sessions. For registration or further information call 775-6500.

ASIAN STUDIES

Selected Topics in Japanese American Studies: Evacuation and Relocation (3 semester units). At San Francisco State College, in cooperation with extension services. Wednesdays, 7–9:45 p.m., Feb. 9 to May 31; fee $57. Instructor Edison Uno. This course will cover the factual experience, the legal justification, the causes and consequences of those who were victims of the wartime measure of detention and internment.

Call or write Extension Services, San Francisco State College, S.F. 94132, phone 469-1373, for information.

CITIZENSHIP PREPARATION

At Chinese American Citizens' Alliance, 303 Eighth St., Oakland. Wednesdays, 7–10 p.m., in progress to March 24. FREE. For further information call the Adult Education Office, 836-2622, ext. 832.

COOKING

Chinese cooking classes. At the Chinatown YMCA at 965 Clay, S.F. Popular range of classes begins this week. Call 982-3922 for information.

ENGLISH AS A SECOND LANGUAGE

At Pacific Heights Adult School, 220 Golden Gate Ave., S.F. Begins Tuesday, Feb. 1. FREE.

At Chinese American Citizens' Alliance, Oakland. Daily, 8:30–10:30 a.m., Jan. 31–June 15. FREE. Call 836-2622, ext. 832 for further information.

At Chinese Presbyterian Church, 265 Eighth St., Oakland. Daily, 9–12 noon, Jan. 31–June 15. FREE. Call 836-2622, ext. 832 for further information.

MATHEMATICS

Math-Arama III. At Herbert Hoover Junior High School, 17th and Santiago, S.F. Saturday, Feb. 26, 9 a.m.–1 p.m. The San Francisco Mathematics Teachers Association presents a series of workshops in math education, featuring filmstrips, movies, games, gimmicks, texts, etc., which will be available to classroom teachers. Participants of Math-Arama I and II should attend in order to receive in-service credit.

VOCATIONAL TRAINING

Civil Service Preparation. At Pacific Heights Adult School. S.F. Monday through Friday, 1:30–3:30 p.m., begins Feb. 1. FREE.

Pattern Making and Pattern Grading. At John A. O'Connell Evening Vocational and Technical Institute, 21st and Harrison streets, S.F. Registration and classes for beginners for Pattern Making is Wednesday, Feb. 2, at 6 p.m. at John O'Connell School, and for Pattern Grading is Thursday, Feb. 3, at John Adams Adult School, 1860 Hayes St. at Masonic. Advanced courses are available to those who pass a test. All courses are FREE. For further information call 282-3100.

DIVERSIONS

FRI., JAN. 21

"The Music and Dance of Japan," at the Fireman's Fund Forum, 3333 California St. Admission $3, students $1 at 8:30 p.m.

SAT., JAN. 22

Chinese Historical Society Annual Banquet, Empress of China at 7 p.m.

FRI.–SUN., JAN. 21–23

Film, "Red Detachment of Women," shown at Asian Community Center, 846 Kearny. Fri. 7 p.m., Sat. 3 & 7, Sun. 3 & 7.

THURS., JAN. 27

Panel: "Communist Chinese Objectives in the Middle East, Africa and Latin America" at the Oak Creek Club, 1610 Willow Road, Palo Alto, 8 p.m. $1.50 charge to non-members of World Affairs Trade Council.

FRI., JAN. 28

Teachers' Conference: "The U.S. and China in an Interdependent World." San Francisco State College, 8–10 p.m. Reservations required: 982-2514. Open to the general public at $1 per person.

FRI., JAN. 28

Slide show, "China—Before and After Liberation," by Joel Morwood, member of San Francisco Newsreel, at Wildcat office, 647 Valencia, S.F. Donation $1. Phone 621-6196 for more information.

SAT., JAN. 29

Poetry reading by Asian-American poets at the Zellerbach Playhouse, Berkeley. Poets to include George Leong, Kitty Tsui, Curtis Choy, Nanying Stella Wong and Russell Leon. Preceding the poetry reading, the Flowing Stream Ensemble will perform ancient Chinese music. 8 p.m.

FRI.–SUN., FEB. 4–6

Film, "China's Delegation to Hanoi People's War," at Asian Community Center, 846 Kearny St. Fri. 7 p.m., Sat. 3 & 7, Sun. 3 & 7. Phone 397-0629.

Three Dots stuff from Sacramento

By WALLY LEE

T. David Woo, successful in the fall State Bar examinations, took the lawyer's oath in the Third District Court of Appeal earlier this month . . .

"The Art of Creative Chinese Cooking" is being taught at nearby University of California at Davis extension by 22-year-old Man Tat Yan. The instructor left mainland China at the age of 14 and studied Chinese cooking in Hong Kong . . .

Assemblywoman March Fong (D-Alameda County) is among 21 State Assembly Democrats supporting U.S. Senator Edmund S. Muskie for the Democratic presidential nomination. She had earlier supported U.S. Senator Birch Bayh. In a recent United Press International article, Mrs. Fong is listed as drawing $30,106 in salary and expenses during the 1971 California legislative session . . .

Thomas Chinn spent nearly $5,000 in his successful campaign for a seat on the Sacramento City Board of Education in November. He listed $4,652 in contributions and $4,943 in expenses. Sun Wong, who ran for city councilman, spent $4,281. Geoffrey Wong lost his bid for mayor of Sacramento with $2,888 in expenses . . .

The touring Ya Tung amateur girls' basketball team from Taiwan won an exhibition game over the Sacramento Shamrocks, 93–44, held at the City College gym January 8 . . .

Frank Lim and Key Lim have opened a new office on K Street for their firm, Valley Developers, which specializes in developing apartment houses and shopping centers . . .

Another store is being added to the Farmers Market chain owned by Walter Fong. The new store is scheduled for a mid-March opening in Folsom . . .

The passing of Joe Shun in December. Shun, a native of China, lived in Sacramento for more than 50 years. For 40 of those years, he operated a downtown clothing store, the Joe Sun and Co. . . .

The Mandarins won best drum and bugle corps honors in another parade—the Downtown Sacramento Association's Christmas parade . . .

Mrs. Samuel Fong was co-exhibition chairman of the Northern California Arts' 18th Annual Open Art Show, which closed earlier this month at the Railroad Exchange Building on the Embarcadero in Old Sacramento . . .

Members of local prep basketball teams include Terry Wong of C. K. McClatchy High School, Dave Yee of Mira Loma High School, and Gerald Yee of Sacramento High School . . .

New officers of the Sacramento Chinese Golf Club include Russell Fong, president; Dr. Bernard Lew, vice president; Mrs. Jeanette Gong, secretary; Harold Ching, treasurer; and Trenton Hing, handicapper. New officers of the Chinese Women's Golf Club are Mrs. Daniel Chan, captain; Mrs. George Louie, handicapper; and Mrs. Hong Fong, tournament chairman . . .

Members of the Japanese community in the Sacramento area may eventually establish a cultural center in the capital city. An organizational meeting for interested organizations and individuals is planned for January 19 at 7 p.m., in the Nisei Memorial Hall, 1515 Fourth St. . . .

DR. SANFORD TOM'S CHINA FILM SHOWN

Dr. Sanford Tom, recently returned from a visit to the People's Republic of China, will give the first public showing of films of his trip at the Chinatown Branch of the San Francisco Public Library, 1135 Powell St., on two successive evenings—Thursday and Friday, Jan. 20 and 21, at 7:30 p.m.

Dr. Tom, a child psychiatrist, was one of seven San Francisco Chinese-Americans invited to attend the 22nd anniversary celebration of the Republic of China in October.

His itinerary included Peking, Shanghai, Hangchow (where President Nixon will visit in February), Canton, Tientsin and Nanking. He visited and filmed the gardens of Hangchow, the October 1st celebration, the Imperial Palace, and the Great Wall of China.

Dr. Tom will discuss his trip and answer questions between reels and at the end of his 1½-hour color film presentation, entitled "October, 1971 in China."

A "PINE TREE RAT" FOR TAIWAN STAMP

Many Asian nations are issuing stamps commemorating the new year. Taiwan recently issued a set of two New Year's Greeting stamps. The stamps are printed in multicolor by the deep-etch process.

A single design appears on the NT $0.50 and NT $4.50 values—a squirrel. (A block of four of the $4.50 stamps is pictured below.) Although the Chinese connect the rat with the harvest and with wealth, they also consider him an animal of bad omen. For this reason Taiwan's stamp shows a squirrel rather than a rat. Squirrel in Chinese is called "pine tree rat."

Recently issued

The Hong Kong stamp for the New Year shows a rat so stylized it looks like a flower petal.

In the old Chinese system for year-counting you have a cycle of sixty years, divided into 10 "heavenly stems" and 12 "earthly branches." Each of the latter has an animal symbol, which comes around five times within the 60-year cycle.

the CHI-am corner

By Jade Fong

ontinued from page 5)

ordswoman as hero, the rejected Asian child in school, the relocated aid from Taiwan who is driven to suicide, the experience of working a cannery, and an annotated bibliography on Asian women. A very orthwhile publication.

Bridge no. 2 . . . in its editorial, "An American in Disguise," emphaes again how important it is to bridge the gap between Chinesemericans and Americans and between various groups within the mmunity in order to be acceptable Americans and to effect changes ithin American society. Again, *Bridge* proves to be a well-balanced agazine that contains interesting articles, news, book reviews, and etry of relevance to Asian American studies. Of special interest is e feature article on how Asian foreign students react to American e—superficial and cold. Other articles concentrate on the Chinese mmunity in Britain, a panel discussion on Chinese community ork, 82-year-old Chinese immigrant George Gum, and Asian Ameri-n periodicals.

All mentioned publications are available at Everybody's Bookstore San Francisco.

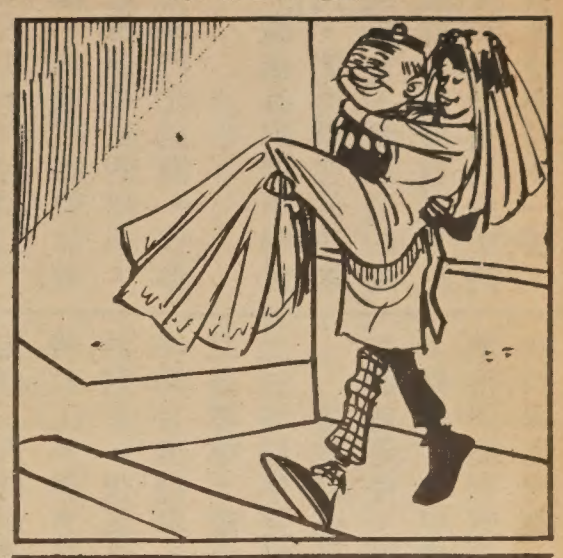
簡訊

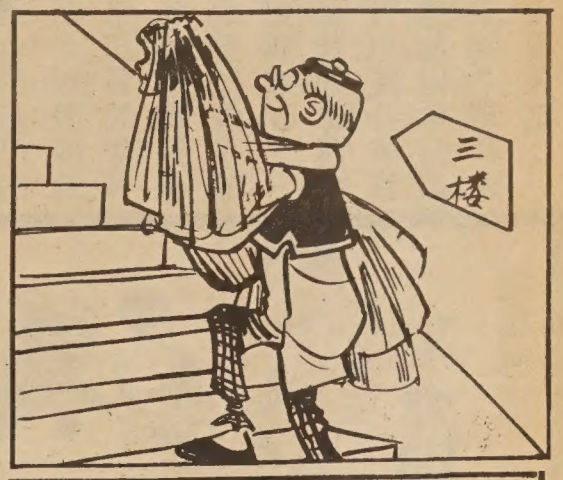
本市名攝影家黃源超開辦沙龍攝影院於華埠花園角五十七號，爲僑胞及各界服務，並同時舉行個人作品展覽，查黃君從事攝影十餘年，曾任香港政府社會福利署雅麗珊中心攝影會主席，本市中原攝學會會長，早年畢業於國內國民大學，歷年服務教育界及新聞界，爲中國著名攝影家雷魯萍及世界人像專家容庸之高足，其作品遠在多年前已不斷入選國際沙龍，近年之作品更有顯著之成就，曾連續獲得北加省攝影比賽冠軍獎，全球華裔攝影賽優異獎等。

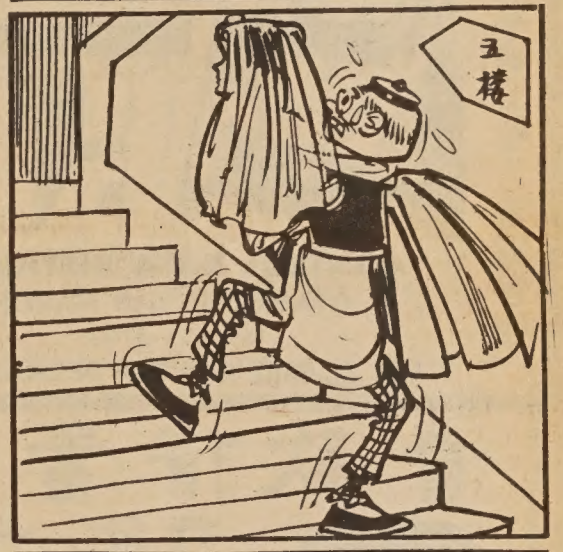
＊黃銀英再任藝委

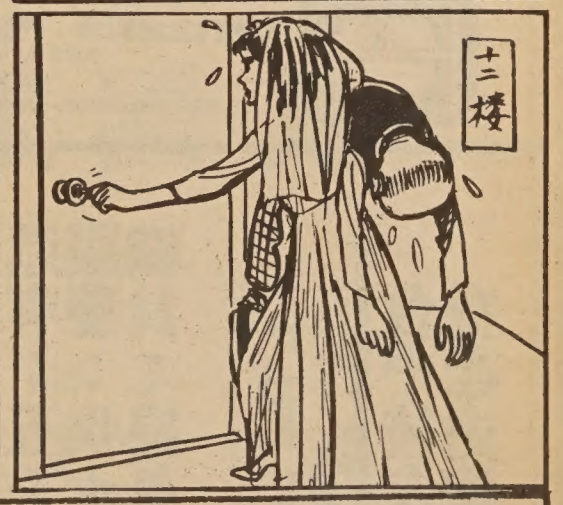
華裔詩人及藝術評論家黃銀英女士，乃攝影家李少吟之夫人，一九六九年榮膺卜技利市藝術委員會委員，任期至一九七一年年底終止。誠爲華裔之光也。

盡力疲筋









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一，在北海岸比街現有建築完成柏文一座內共有四都，分三睡房兩部，一睡房兩部，大車房，建築現代化，最合業主居住・歡迎樓業交換
二，美愼區近十四街及孖結街兩夫列，一部六房，一部五房，車房・新天面，新水喉・平賣三萬二千元・

華埠中心四部柏文出賣
三，天寅街近美臣柏文樓一座，內有三部一睡房，一部兩睡房，取價六萬九千五百元
四，上尾愼區有新建住宅數間已經完成，內分三睡房兩個半浴室，全新地氈大交際廳建式齊備，近U.S.E.大市場，學校，交通利便由華埠駕車，只十餘分鐘・
五，在三街火車站工業區附近有好地位小型咖啡餐室一間，平租最合夫婦經營，勿失良機取價四千五百元・
四　華埠柃尾愼街有機房出賣，面積約一千八百方尺
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企業管理上的工業標準化

周維傑

工業上所謂標準化，與簡單化關係頗密切，因標準化必須簡單化，祇是簡單化却未必就會標準化。標準化的目的是求出品的形式，大小，和性質都合於一定的標準。企業管理中工廠的生產品，雖祇限於一種，但在同一種類中，形式上可有長短大小的不同；性質上也可有優劣的差別。如專門製造收音機的工廠，它的出品雖然全是收音機，但性能上却有長波短波的不同，和形式有種種的差異。我們爲要使生產成本便宜，就要使某種出品的數量，成爲在可能銷售的範圍內的最大量，而它的性質和形式的差異，却要減到最少的限度，以合於某一定的標準。所以在現代的工業中，標準化是一件非常重要的問題，某一種標準，不但一個工廠採用，有時同地的各工廠，或異地的各工廠，也共同採用，例如腳踏車一般都採用二十六吋和二十八吋兩種，其他尺碼便比較少見，這種標準化的作用，也可說是專門化的進一步形式。

某一種產品的標準的重要性如何，完全看它的用途的廣狹來決定，假如它的用途非常廣闊，政府也可能對它的性質和含量加以嚴格的規定，像度量衡制度一樣，現在有許多國家都已規定採用公制了。

標準化的普通觀念，自然是在減少每種製造品中的形式，和大小的不同，其實標準化的應用並不限於完成的製造品，同時還要擴大到製造的方法。就是我們當做某種工作的時候，從許多種方法中找出一種最佳的方法，把它作爲標準方法，一直到我們又發明了更好的方法爲止。所以實行標準化的工廠，對於機械工具，原料配件，以及製造方法和管理方法等，無一不需標準化。科學管理的創始人泰洛在工場管理中指出：

採用標準化的必要，不獨工廠的機器工具，就是我們處理日常事件的方法也是一樣，這些地方可說是無人不知，但現在仍有許多守舊的經理，以爲此種標準化不獨不必要，而且要不得，他們所持的主要理由，是要使每個工人採用適合於自己的特殊工具與方法，以發展他的特長，但泰洛認爲低等標準勝於無標準，如全體採用二等標準，較之同時兼用頭二三等標準要好得多。

標準化在現代的工商業中的重要性，可以說是有目共睹的了。但應如何推行標準化才能有效果呢？現在讓我們舉出兩點主要原則：

是合乎道理的。不祇是行得通，而且也合乎人們的需要。能行得通，是由於工廠具備了行得通的條件，如機械設備合於條件，製造技術合於水準，材料品質合於規定等等；要合乎人們需要，便須適合當時當地的人情風俗。能夠顧到這兩項所定的標準，便可稱爲合理的標準。

二、必須精確——近代的工廠是趨向於專業的，而工廠的製造手續又是採分工制度。就是說凡一件物品的製成，必須經過許多個工人及許多部機械的製造步驟；

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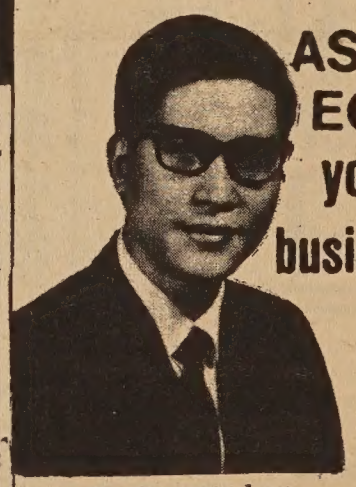

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眞理隨筆

傳廣路

余卓雄

聞連道是三藩市華埠的中心街道的英文名字，譽滿全球。這個稱呼在中國語言的應用上，反而默默無聞。華僑們仍喜愛稱用「都板街」，那是一九零六年大火以前的尊號。是懷古呢？還是固執？我們無法猜悉。我曾和一些社會人士談過中英譯名統一的問題，大家都沒有强烈的興趣，似乎覺得既因循習慣，也就算了，何必爲幾個街名起革命呢？

在記憶中，不知從何處讀過台灣有條傳廣路，原來是紀念鐵人楊傳廣在體育界爲國爭光的，可能是後來楊傳廣留居美國，祖國表示失望，現在已經把傳廣路易名云云。我還未有機會證實以上的消息，也不知道其前因後果，但是讀後有所感觸，總希望不過是傳聞失實。

我不是一個體育迷，但對於一切在國際上代表中國的運動比賽却不輕易放過，勝利失敗，均引以榮焉。我爲楊傳廣的奪標流過快樂的眼淚，如今傳廣路更名易幟，不禁也傷了我的心。我從不崇拜個人，因爲深知人非聖賢，一生要和試探相搏角力，但我敬佩一個人的成功事實，至少他們打過勝仗。

那麼傳廣路是褒揚一件功績呢？還是高舉一個人的一生？如果是後者，除非等到人死了，那時候蓋棺論定還未遲。如果是前者，以一個「光榮的時期」要困縛其人到老，似乎太不公平。因爲「鐵人」原是「血肉之人」，要永遠「硬」下去是不可能的，然而他的精神，會鼓勵後生的也做一個運動英雄。至于傳廣本人的私生活，如果被視爲國家大事，那的確失去民主的風度。

人給人的賞賜，是基乎外面的表現。但是某些「好」人得獎，往往也引起抗議紛紛。有所謂清算舊賬，有所謂無盡的鬥爭。「好」人，在另一羣人看來，正是「壞蛋」。古來以牌坊旗桿，表揚功名，有很多人被活活埋葬在空虛的殊榮裏面。我想人接受人的歌頌，不必過份看重，一旦被貶，也不是末日來臨。

上帝的賞賜是看內心的，他了解我們的軟弱和憂患。受試探不是罪，但我們要面對試探，奮鬥到底，在試探中投降的才是罪。人有一天活着，總逃不過情慾物誘，要想眞個四大皆空，只是一個目標，實際上我們不能禁止心如止水，因爲人屬情感，要思想，必需在試探中有渡過危險的經驗，雨過天晴，才能對生命有說不出的感激。

約翰本仁說：「試探使我仰望上帝」。疾風知勁草，草能勁，因其根固。人心裏的根，是由上帝的道所栽培出來的，我們在遇到引誘的時刻，可以禱告祈求力量，承認自己的弱點，才會不被邪惡所纏。聖靈在保羅靈肉交戰之際，勉勵他說：「我的恩典够你用，因爲我的能力，是在人的軟弱上顯得完全」。因此保羅不以自己的苦難爲憂，反藉此向基督求庇護，說：「我甚麼時候軟弱，甚麼時候就剛强了」。

聖人之所以成聖，不是生來潔白無瘕，乃是在誘惑患難中得勝了。主禱文中一句；「不叫我們遇見試探」，其眞意是在人生的浪濤中求使我們能保持自信及勇氣。上帝是永恒的，他是「完全」的模範，且看基督的不變性，他是「昨日，今日，一直到永遠是一樣的」。教會愈被壓迫，那內在的榮美愈發光芒四射，好像在鐵匠鎚擊下烘紅的鐵枝，火花過處，熱和力結成不可折斷的鋼條，能頂天立地。

現代的城市設計者還是少以人名作街名爲妙，人如何可以成爲我們道德愛憎的標準？尤其是加在活人身上，我們無異强迫那個人把感情意志冰藏，以此爲止。就是以「事」爲街名也好，同一條馬路，由「承恩路」到「革命路」，由「民國路」到「抗日路」，又由「光復路」到「解放路」，一朝天子一朝臣，苦了郵差，也苦了歷史家，這其間經過了不少辯論和用盡國家財富，行在路上的，還是那世代受苦的老百姓，赤着足，行在那凹凸不平的路上，管它甚麼名稱也好，只望個太平日子，就能吐氣揚眉了。

我猜想金山華僑之堅持把「固連道」沿稱爲「都板街」，六十幾年來忠貞不移，大約要牢記那些排華的辛酸往事，舊的金山雖曾燒掉，但恥辱的史實不輕易忘懷，以求對今天的平等自由視如珍寶。如其傳廣路易名查實有據，然而他曾替中國人揚名海外的光榮，則永遠刻在人們心裏。我們不應奢望楊傳廣永保皇座，做偶像，要勉勵青年的一代打破他的紀錄，才

美國三藩市

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※太空船

美國近年來太空工業因政府減經費而受影響，失業人數以萬千計。近政府決定撥巨款興建一種可反覆應用長距太空船（如圖），將可令五萬太空工人重獲職業。

由於香港及其他國家申請移往美國的人士，每年均有增加，使美國在過去十年內移民的數字，增加了百分之四十三。

香港地區由去年一月至十二月初爲止，已有一萬三千人申請移民赴美國，根據去年統計，香港移民來美總數爲七千一百三十八人，此外尚有一萬三千零九十二人，以遊客身份前來美國。

※下埠生意復甦

三藩市下埠生意已復甦，營業率較前增百分之二十，奄普林百貨公司預料一九七二年將爲該公司有史以來最佳情況之一年

※謝國翔身兼數職

三藩市藝術委員會委員謝國翔，最近又新任三藩市商會的董事，同時他也是三藩市華埠北岸區經輔會的參事。

※解凍？

尼克遜總統下月訪問北京，將碰到一個非常現實的問題，就是美國人的教堂，大公司及私人財產在中國大陸被凍結的總額共達一億九千六百萬元，而北京在美國被凍結的財產僅有七千八百萬元，尼氏此行，有無解凍的希望？

※批准三線

長途汽車加價

省公用委員會，近批准加省長途巴士三線，增加車費百分六點五，包括內陸旅行線，美國巴士線及內陸太平洋線，內陸旅行線來往三藩市、羅省，三線增費定二月四日生效。

※羅馬尼亞

東歐羅馬尼亞自脫離蘇聯直接控制後，致力將農業社會改爲一工業社會，近聞其汽車工業已達世界水平，今年內將以小型轎車（如圖運美推銷云。

※商會徵求遊藝

舊金山中華總商會所舉辦農曆新年慶會，將在二月十九日至廿七日期間舉行，除選美巡遊街會等節目外，並有戶外及戶內之遊藝表演，日期爲二月廿六日（星期六），時間下午九時至十二時，地點都板街及勝利堂，二月廿七日（星期日），時間下午八時至十二時，地點同上，該慶會當局爲充實遊藝節目起見，將公開徵求各項中國風味之表演節目，包括歌唱、舞蹈、戲劇、什技、國術、國樂等。

或個人參加，參加者請寫明表演團體，或個人名稱及地址，節目內容，表演時間多少，將函逕寄三藩市沙加緬度街七三〇號中華總商會農曆新年慶會遊藝科收，俾便彙集編排節目，在慶會期間表演。

※劉玉芝抵市

中華民國舞蹈教育家劉玉芝，以舊金山中華總商會，每年舉辦農曆新年慶會，宣揚中國文化，繁榮華埠商業，意義重大，特應邀來美指導華裔青年，編排民族歌舞節目，以提供慶會及各種集會表演之用。

劉女士過去曾兩度來美，在美、加、墨各大城市教授舞蹈，爲僑基礎，爲僑社留下才藝卓越之印象，并曾由美外交部安排訪問美國專上學校之舞蹈教育，劉女士在台所辦之舞蹈研究社，共有學員四五百人，每年參加全國舞蹈比賽，迭獲個人、團體及創作之榮譽獎，是次能抽空來美宣揚中國民族舞蹈，實屬難能可貴。

劉女士經於一月九日抵市，是日本市「中藝舞蹈團」，全體團員數十人，及中華總會舘前任總董黃汝湘、中華總商會農曆慶會遊藝主任周堅乃、中流劇藝社代表黃瑞申、導演雷振

中藝舞蹈團團員代表在機場接迎劉玉芝女士留影。

李華夫婦等，均在場歡迎，情況熱烈。

※汽車登記開始

加省一九七二年汽車登記已開始，一百五十家汽車管理所，無數的汽車俱樂部，一百家銀行，皆可辦理，同時亦可用郵寄方式辦理。

汽車管理局說，辦理汽車登記很容易，問題是要快辦，過了二月四日，就要受處罰。

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後話

◆東行漫筆之十六

關宇

旅行團的遊程結束以後，我仍有一個星期留在香港，那也即所謂「自己的時間」，在這段時間裏探親訪友，買物看戲，上夜總會，走遍窮巷小街，要看我所要看的，要吃我所要吃的，無拘無束，盡量減少應酬而「自我解放」，倒也得其所哉。

這次回港，也算是回到我的第二故鄉，雖然我曾不喜歡香港，這是一個沒有人情味的地方，但我却不能說對它沒有感情，即使廿年前後，它變化很大，但那原來的影子，却沒有在我的腦際淡褪，經過一個星期的訪舊，它很快又成爲我的熟朋友了。

香港之沒有人情味，留給我的印象是非常惡劣的，由於自己是一個新聞記者，所以我喜歡接近羣衆，香港的計程車收費雖廉，但我還是喜歡擠巴士，因爲在那裏我會接近更多的羣衆。

巴士售票員那副不近人情的咀臉，向爲市民所詬病。有一次，我看到一家人在擠巴士，那做媽媽的先把兩個小女兒推上車，自己和另一個孩子還未及爬上去，售票員便把車閘關上，叮叮兩媽媽在車站上搶地呼天，售票員却輕鬆地笑着說：「咁就叫做『一閘隔天涯』嘞。」

把人家的苦難來開玩笑，車廂裏的人却熟視無睹，難道香港的人眞的都麻木不仁嗎？

在香港問路，總不會碰到幾個熱心的人，他們一句「唔知」便使你冷水澆背。我不知道香港還有多少乞丐？更不知道有沒有人給他們施捨？

香港的繁榮是「分期付欵」式的，有欵供的時候便維持下去，沒欵供時便「斷」了。物質文明的高度引誘，使香港人的精神生活愈感空虛，心理趨向冷酷。從電影的市場上看，所有收入超過百萬的鉅片都是武俠片，人們便在那些「血肉模糊」的故事裏找尋刺激，你要香港人懷有「善心」，還不是「緣木求魚」？

香港不僅有貧富的懸殊，又有中國人和英國人的懸殊，懸殊使人有階級上的憤恨，人情的冷漠，恐怕也基於這種心理上的偏差而來。

香港的法律以錢爲基礎，犯法多科罰欵，所以有錢的人犯法可以「破財擋災」，窮人犯法便因交不出罰欵而坐牢了。英國人騎在中國人頭上，他們在香港是特殊份子，即使在監獄裏面，華籍和外籍監犯的待遇也是不同的。芝蔴灣的外籍監倉有張乒乓球桌及單層的單人床，床上還有被褥及白色床單。華籍囚犯，則睡在碌架床上，並無床褥，亦無被單，前者是五個人一室，後者是五十個人一室。上述情況是港大學生所調查報告的。

英國人統治香港是以聽錢爲目的，據說，香港現在一年開銷約三十億元，但盈餘約有二十億元存進英倫銀行，而塡海賣地，這筆收入也不少呢。

我向來對英國人無好感，恐怕大部份的香港居民，也和我一樣，只是寄人籬下，不得不低頭而已。

短短的三個星期旅程，使我暢遊日本、台灣和香港三地，起初本擬以東京、台北和香港三個城市爲寫作材料的中心，命題爲「三城記」，後來越寫越雜，才改叫「東行漫筆」。

所謂「行萬里路，讀萬卷書」，旅行增廣見聞，而且能親歷其境地去了解世界各地風土人情實況。交通的方便，已不再是「坐井觀天」的時代了。

旅遊歸來，在原居地眞空了一段日子，才下機便俗務蝟集，並不容易抽出時間寫作，這幾萬字遊記，是一面整理資料並參訂日記所寫成的，我以爲這次遠東之行，在我的生命中將會留下一段珍貴的回憶，所以能完成這篇東西，不計工拙，在我來說，也應該是一件值得安

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美國婦女的「穿」

羅亮

在美國，你可以看到幾種類型的婦女，她們在穿着方面的選擇各有不同。

一般說來，越是上了年紀的女人，穿的衣服式樣越保守，顏色越鮮艷。在街上、公共汽車上，或其他場合，你會經常看見老太太們穿着粉紅、淺綠、鵝黃、粉藍等等顏色耀目的衣服。她們臉上的化粧也格外地濃，多半都抹上水粉或胭脂。她們是不願讓自己顯得老，化粧打扮一下，在精神上有鼓舞作用。

中年以下的家庭婦女日常穿着多半相當樸實，很少有時髦的款式，通常都是簡單的套裝，或一件頭的洋裝。要麼就是長褲和襯衫或羊毛衫；腳上穿一雙平底鞋或舊式半高跟鞋。在家如此，上街也如此。

一般美國婦女清早穿上了一件家常服，如要出門買東西，也就是這樣開車就走，沒有人去麻麻煩煩的講究甚麼外出服——上午外出服、下午外出服之類。

美國人的習慣，你可以穿得破：不修邊幅的青年男女穿得眞夠破，即使衣服並不破，也故意弄個補釘，這是時尚，又是蓬頭赤腳，活像個叫化子。你可以穿得怪，如男女不分的服裝，但你不能穿錯或穿得低級。

有一次，我在公共汽車上看見一個女郎，高高大大的個子，穿着一件黑色假皮的迷你裙。那迷你裙太短了，短得像件襯衫，下面的一雙白色袴襪就整個露在外面，直露到臀部，三角袴也一覽無遺，腳上却穿着一雙黑長靴，眞是要多不像樣就多不像樣。那是第一次，也是唯一的一次，我看到了美國人在大白天穿個鑲珠飾鑽的晚禮服出去，就會和那個穿得太迷你的女郎一樣，要惹人恥笑了。

美國境內有不少外國人，從世界各地來的人們穿着世界各地的服裝。中國旗袍、日本和服、印度紗瑞、泰國長裙，甚麼都有。大家看慣了，無論你穿甚麼，也沒人格外注意。這樣，大家在穿着方面也就很少用心，只要自己認爲舒適美觀，不必去担心別人的觀感。這就顯得很自在。

美國從去年或前年起流行一種男女不分裝。看來這股潮流來勢洶洶，有點無法遏止的樣兒。實際上，時裝而不如美國對這種服裝來得熱衷。美國青年男女不分的程度眞可算是世界第一。我想這可能是美國人最好新奇，同時這種男女不分裝也適合他們的好動天性。你可在附近的大學裏看到一些長頭髮青年，身穿毛邊牛仔褲、圓領運動衫或普通襯衫，腳上是一雙運動鞋或便鞋（也有人打赤腳）在街上走。無論從後面看，從前面看，你都很難立刻說出他們是男的子，或女的塗了眼蓋膏。

有一天，我搭灰狗汽車從舊金山去芭城，車上坐着一個打扮入時的黑人，留着蒲公英式的刺蝟頭。這是黑人流行的一種髮型，把一頭又黑又硬的頭髮留長了，四周削圓，像花匠剪榕樹似地剪成一個大圓球式，比原來的頭大一倍，看上去像個大刺蝟。她的上身穿一件綠襯衫，下面是一條金紅與金黃相間條紋的喇叭褲。她那高個兒，幾乎全車的人都在看她，因爲實在太難看，太低級了！

穿破穿怪不穿錯，也是美國人對衣着的一種無形規範。睡衣不出房，運動衫褲不上堂（辦公與正式社交場合，不能穿運動服）。多數機關也規定女職員上班不得穿長褲。這一兩年才准許可穿時髦的褲裝，有時還可以當做正式的服裝穿。如果女人在大白天穿個鑲珠飾鑽的晚禮服出去，就會和那個穿得太迷你的女郎一樣，要惹人恥笑了。

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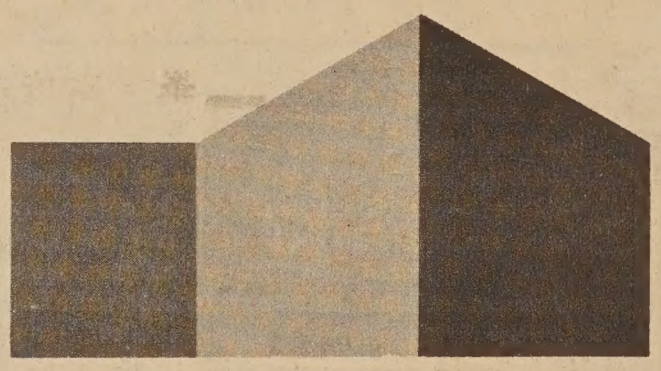
即使這樣，美國一般人也已司空見慣，不大覺得奇怪。

僑團首長名錄

本報歷年曾編印「僑團首長名錄」，各界均剪存參考，茲以年序更新，各僑團亦相繼改選，特依往年辦法，輯集「一九七二年僑團首長名錄」，將於下期刊出，敬希讀者留意！

大學情況欠佳



（上接第16頁）

的人特多，所以在難以控制的情況下，罪案便不斷增加，尤以小偷，打刼等爲多。」

卜技利加大去年失窃及刼案的損失增加百分之二十六，三藩市省立大學則損失達五萬元，士丹佛大學相信損失數字更高。

校園裏另一可怕的罪案是强姦，尤以士丹佛大學校園爲甚，因該校園面積廣濶，更難控制也，而且學生們不大肯做證人，怕案中留下名字，這也造成執法機構的難題。

在校園罪案大增的當兒，校警的人力有些大學沒有增加，三藩市省立大學僅有校警十五名，但要在一週七天，每日廿四小時內進行巡邏工作，料理差不多每週有二萬五千人川流不息的校園。但卜技利加大的校警力量却在增加，自一九六九年春到現在，校警人數已由六十五名增至一百名，去年該校校園的罪案，計强姦案達十宗，打刼案十八宗，小窃案一千七百四十二宗，偷車案五十五宗，這些罪案的數量，儼然比得上一個小城市了。

同樣的情形，南加省大學對學生的財物，也無法保障，去年失車案一百零七宗，入室偷窃案一百六十三宗，去年十二月還有一名十八歲女學生在校園被刺斃，加上過去并曾有三名女學生被强姦，這個面積達二百六十英畝的校園便加强警備，夜間派員巡邏，以防不測。

這種學府犯罪的風氣，據說不單大學院爲然，高中學校也發生嚴重的罪案現象，羅省一地去年學校區共發生罪案八千三百宗，曾有四千人涉嫌與此等罪案有關。

金山客批世情

人爲財死

專家表示，鈔票傳播細菌，已成世界通病，據估計，每年死於鈔票所帶來細菌者有數百人。

金山客曰：「人爲財死，鳥爲食亡」，又得一明證。

笑話年年有

香港一中國人財團，向英商藍烟卤公司購得尖沙咀地王一塊，價值一億三千一百萬元，將來擬在此地建一「中國城」。

金山客曰：中國人以史無前例之高價向外國人購買屬中國之土地，而興建「中國城」，思想起來，寧不笑話？

嫌命長

紐約壽婆祖絲芬雲納慶祝百零六歲壽誕時，記者詢以「長壽之道」，壽婆微慍曰：「爾以爲吾故意使自己活得如此長久耶？」

金山客曰：言外之意，壽婆擬向記者尋求「短壽之道」也。

贈書

副總統艾格紐提議，應送全國總工會主席敏尼以「禮貌學」一書，送尼克遜總統以「中國通史」，送毛澤東以「美國足球大賽史」。

金山客曰：艾格紐贈人以書，人亦應回贈彼一册，何書最合？「處世哲學」是也。

政客施技

一九七二年爲總統選舉年。

金山客曰：政客輩又拋秋波，灌迷湯矣。

午夜驚魂

時：深夜

地：寂靜街頭

中國嬉皮：（突向一行人走過來）喂，大佬，你要錢還係要命？

行人：（大驚失色）我……我要命。

中國嬉皮：咁你就顧住嚟啦，唔好做兩份工，做到咁夜返屋企，攞咁多錢有乜嘢用啲，好似我地咁優哉悠哉，一定長命百歲。（講完行開）

得咳笑□□□

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主席莫鏗，副主席凌遇選，中文祕書陳英俊，西秘書李華廣，司庫張孟錚，理事朱開均，周堅乃，黃源超，李峯。

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夜讀隨集

貞明

※李貞明詩詞集「李牧信仰純篤，宗教經驗湛豐，抑更素佩其文筆優美，玆獲先睹其「初熟之果」纍纍爲大快也。觀其極嫻語體詩，更工舊律，有時雄渾蒼茫，有時清新秀麗；是眞教牧界之眞能詩者，蓋不愧爲『詩牧』也。」——謝扶雅

※本報代售，每本一元五角。

EAST WEST 東西報

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中華民國六十一年(一九七二)一月十九日 第六卷 第三期 每份一毫半

校園已非安全之地

加省學府罪案嚴重

罪案現已侵進了神聖的學府，三藩市省立大學學生，在校園裏爲四名大漢所打刼，士丹佛大學工業儀器及貴重的顯微鏡爲人盜去，卜技利加省大學去年失窃單車達四百輛，加上其他罪案，該校去年全年罪案共達二千宗。

現在加省各地高中學校畢業生，升上大學的達九成人，所以大學生人數不斷增加，過去認爲安全，文化氣息濃重的大學園顯然是今非昔比了，由於吸毒的學生人數增加，他們宜銀供給「嗜好」，不得不挺而走險，幹起盜窃的行爲來。

但研究警政的專家則認爲，校園罪案增加的原因，主要是校園己漸成爲社區，裏面活動的人不僅是學生，且混雜了許多校外的人，因此良莠不齊，給那些敗類以「混水摸魚」的機會。

士丹佛大學新任警察服務處處長哈靈頓說：「現在校外人士進入校園使用學校器材設備

(下轉第十四頁)

HRC PUSHES FOR MINORITY RIGHTS

爭取新年假日

這幾年來，三藩市華裔市府公務人員和市立中小學華裔教職員與學生三番四次的向市府要求農曆新年給假一天，屢被拒絕。一九七〇年加里利奧中學數百學生在二月五日集體前往教育局抗議示威，結果該校校長召警，在農曆元旦日警車加倍巡邏，警察荷槍實彈，如臨大敵，事後校長更把與學生同往教育局的一位華裔導師停職處分。但元旦日該校華裔學生千名以上缺課，實爲無聲抗議校方對此事處理態度。

去年新教育局長上任，特許加里利奧中學在農曆元旦上午開慶祝會，下午放假，故在該校來說，並無不愉快事件發生。

但同時市府公務員再向市長要求給假被拒。另若干初中及小學教員在元旦日告假却被教局扣薪，教局負責人說農曆新年非「宗教性」節日，故無給假先例。但使華裔們忿怒的是教局向來准許猶太人在猶太新年告假，東正教徒既己在十二月享受聖誕假期，在一月仍可再告兩天聖誕假。而且黑人在一月十四馬丁路德金紀念日普遍的給假一天。只有華人不能在我們年中最大的一個節日得到一天的假期！

況且每年二月三藩市旅遊局以華人新年爲主題在各地廣登新聞招徠遊客。全市餐館旅舍商店不知多做了多少生意。旅遊局是市府轄下組織，市府一面以華人新年來作對外宣傳，一面又否認華人新年爲重要節日來作對內壓制，難道這是公平的嗎？

上週教局己宣佈農曆新年爲假日，這是華裔爭取平等待遇的一個重大勝利。我們希望市長能公開宣佈農曆元旦爲重要節期，使華裔公務員都能得假一天。各地學校及機構將能引三藩市爲例，要求給假。使全美華人都能在這一天同慶佳節。(劉池光)

INTEREST GROWS IN NIXON'S TRIP

參加選美之麗江小姐
CONNIE GONG, MISS CHINATOWN USA CONTESTANT

僑聞納集

✻張大千醫眼

國畫大師張大千前經朋友介紹，在加省找到了兩位很有名的眼科醫生。他本來要到紐約去請原來替他施手術的那位醫生再替他動手術，但現在決定就在他所居住的網度李半島以東十八哩的沙林那城，由這兩位名醫替他醫治。

✻江麗宵參加賽美

舊金山中華總商會舉辦農曆新年慶會選舉全美華埠小姐參加報名女士，接踵而來，除己發表林美美小姐外，茲本市國華酒店特推薦江麗宵小姐參加競選，成爲今年參加慶會選美小姐之第二人。

江麗宵小姐廣東省花縣人，芳齡廿一，一九五〇年七月十八日出生，身長五尺七吋，體重一二二磅，三圍爲卅四、廿一、及卅五，現肄業於加省市作頓太平洋大學藥物學系四年級，能操流利英語及廣州話，愛好網球、保齡球運動，擅長縫紉及音樂，競選時其才藝表演爲演奏鋼琴，江小姐儀容秀麗，天眞活潑，誠屬標準之大學生也。

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